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An Address *Presented to the Reverend and Learned Ministers of the* Church of England, *by one sincerely desirous of finding out the Truth, in behalf of himself and others equally concern'd, as well for their own as the general Satisfaction.*

THERE can be no doubt, but that the main Concern of Man in this Vale of Tears, is the Salvation of his Soul. If this be lost, he loses all; if this be gained, he gains all, and both for an Eternity. No body then can blame me, if being solicitous to save my Soul, I have recourse to those, whose Learning must needs enable them, and whose Charity cannot but incline them to instruct me in this weighty Affair. I therefore humbly beseech you most Reverend and Learned Doctors of the Church of *England* to afford me a clear and satisfactory Solution of these following Doubts.

First, I desire to know, whether all things necessary to Salvation are contained in Scripture? If not, where must I seek them? If they be, then they are either clearly contained in it, so that there is no need of an Interpreter for the meaning of the words; or not. If there be no need of any such Interpreter, then I humbly ask what these Necessaries to Salvation are, and in what Chapter and Verse of Scripture each of them may be found. For Example; Is the Belief of a *Trinity*, One God and Three Persons, necessary to Salvation? If it be, as the Creed of S. *Athanasius* assures us it is, in what Chapter and Verse of Scripture is it clearly expressed? If you send me to the 1 Epist. of S. *John*, Chap. 5. Ver. 7. where we read, *There are Three who give Testimony in Heaven, the Father, the Word, and Holy Ghost, and these Three are One*; or to the Gospel of S. *John*, Chap. 10. Ver. 30. *I and my Father are One*; I desire you to shew clearly out of Scripture, that the word *One* here

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ſignifies a ſtrict *Identity* or Unity of Subſtance, as the Church of *England* holds, not a meer Moral Union, as many Learned *Arians* and others will have it, and as we all confeſs the ſame word ſignifies in S. *John*, Chap. 17. Ver. 21. where our Lord Prays that all Believers may be *One*, as he and his Father are *One*; where certainly he cannot be ſuppoſed to mean *One* in Subſtance. In what Verſe then and Chapter in Scripture have we theſe or the like words, The word *One* in the 1 Epiſt. of S. *John*, Item in S. *John*'s Goſpel, ſignifies a ſtrict Identity; which notwithſtanding I conceive ought to be, if all Neceſſaries to Salvation be clearly contained in Scripture. Now if the Belief of a *Trinity* be not neceſſary to Salvation, I deſire it may be clearly owned in theſe or the like words: *'Tis not neceſſary for Salvation to believe Three Perſons and One God, notwithſtanding the Creed of* S. Athanaſius, *and Definition of the Firſt Council of Nice, when the Church was in her Purity not the leaſt corrupted.*

Again, Is the Belief of the *Incarnation* neceſſary for Salvation? Where is it clearly expreſſed in Scripture? You refer me to S. *John* Chap. 1. *The Word is made Fleſh.* But you know that many Learned Men, *Neſtorius* and others, denied that word to ſignifie a ſtrict Incarnation, but either a Moral Union, or a meer external appearance of a Man, as thoſe who held *Chriſt* not to have a real but a phantaſtick Body. Now be pleaſed to ſhew me in what Verſe or Chapter it is clearly expreſſed, that the ſaid words ſignifie a ſtrict Incarnation. But if you deny the Belief of this Myſtery to be neceſſary to Salvation, own it, for our Satisfaction, in theſe or the like words: *It is not neceſſary for Salvation to believe, that the Second Perſon of the Bleſſed Trinity was made true Man.* And if the Belief of neither *Trinity* nor *Incarnation* are neceſſary, ſhew me what is, and where expreſſed in Scripture.

Then in order to Practice, I deſire to know whether it be neceſſary to Salvation, to keep holy the *Lord's-Day*, that is, *Sunday* and not *Saturday*. If it be, I deſire to know in what Chapter and Verſe it is clearly contained in Scripture; as alſo where the Abrogation of the *Saturday* is clearly expreſſed. If it be not neceſſary for Salvation to keep holy the *Lord's-Day*, I deſire your Warrant for it in theſe or the like terms: *It is not neceſſary to keep holy the Lord's Day, that is, Sunday.*

If you ſay that every one is only bound to believe what is clear to him in Scripture, reading it with Sincerity and Humility, then I muſt deſire to know, What if I reading Scripture *Sincerely* and with *Humility*, cannot find clearly expreſſed either the *Trinity* or *Incarnation*?

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will it not be neceſſary for the Salvation of my Soul to believe theſe two Myſteries?

Put the Caſe I have recourſe (as by theſe I have) to *Church-Guides*, and they tell me I muſt believe thoſe Myſteries: is it neceſſary I believe theſe Guides? If it be, then Scripture alone is not clear in Neceſſaries to Salvation; for here I am obliged to believe what is not clear to me in Scripture. Again, am I bound to keep holy *Sunday*, thô I find no Precept for it in Scripture, and not *Saturday*, thô I find an expreſs Command for it, no-where Abrogated in Scripture, becauſe my *Guides* tell me I muſt do ſo? If I muſt, then *Guides* are neceſſary to Salvation, and Scripture alone without them is not ſufficient. Be pleaſed to own this Propoſition—*Scripture alone is not ſufficient, without Guides to Interpret it.* If notwithſtanding my *Guides* I am not bound to believe either *Trinity* or *Incarnation*, or obſerve *Sunday*, then I muſt beg of you to warrant with your Authority theſe words: *I am not bound to keep holy the Lord's-Day or Sunday, thô the* Guides *of the Church tell me I muſt, if I cannot find it clearly in Scripture.*

But you'll tell me, That Neceſſaries to Salvation are either clear in Scripture, or evidently deduced out of Scripture. Very well. Aſſign then theſe Neceſſaries, and deduce them out of Scripture; ſhew the Verſe and Chapter from whence is evidently deduced an Obligation to keep holy *Sunday* and not *Saturday*. Again, the Evidence of that Deduction is either had immediately from the meer reading of Scripture, without help of *Guides*, and then I deſire to ſee the Places from whence theſe Neceſſaries are evidently inferr'd; or it cannot be had but by the help of *Guides*, and then the Scripture alone is not ſufficient.

Secondly, But if all Neceſſaries to Salvation be not clear enough in Scripture to be underſtood without an Interpreter, then it will be neceſſary to know who and where the Interpreter is. If you remit me to the Deciſion of the true Church, it will be neceſſary to know which is that Church. If you tell me all Chriſtian Churches joyned together, then it follows that I am bound to believe nothing but what all Chriſtians agree in; for what they diſagree in, cannot be the Sentiment or Deciſion of the whole Church, but only of a part of it. I am not then obliged to believe the *Trinity*; for the *Arians*, thô Chriſtians, deny it. I am not obliged to believe the *Incarnation*, for many Chriſtians deny that Chriſt was God made Man by a ſtrict Incarnation, but only by a Moral Union; that is, he was a Man who had the Authority of God as his Plenipotentiary, and the like. Now then let me know

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on what all Christians agree, and let me have your Warrant that I am bound to believe neither the *Trinity* nor *Incarnation*, nor any thing wherein all Christians do not agree. Now if you tell me I am obliged to stand to the Determination of one particular Church, or some and not all, tell me which, and why that or those more than others? What Church, for Example, were particular Persons bound to follow Two hundred years ago, before the *Reformation?*

I conceive, an Answer to these Doubts absolutely necessary for the Salvation of my Soul. For how can I be Saved, if I know not what is necessary thereunto? I need not say a satisfactory one, for no other can flow from your Learned and vertuous Pens; I only fear that some Pin-feather'd Divine, out of an itch to appear in Print may prevent yours, and put me off with a Flim-flam, or an uncharitable Jeer, or Railing against some particular Church he may fancy me to be of, which is nothing to my purpose, who seek where I may find securely Necessaries to Salvation, not where I cannot find them. This would be also prejudicial to the Church of *England*; for when Men see Doubts so sincerely and submissively Proposed, Answered only with Jeers, Railing and Invectives, or omitted and let pass, as not deserving an Answer, they must needs doubt of the Learning, as well as of the Vertue and Charity of their Leaders.

Now were the Satisfaction I here desire, intended for my self alone, it might have seemed more proper to have made my Address in particular to some one of your Reverend and Learned Body; but forasmuch as it concerns so many others, and, as I persuade my self, will prove extremely beneficial to Religion, it being the surest, nay only way to end the many Controversies of this Age, I am forced to desire of you, whose high Character obliges you to a Zeal of Souls, a publick, and withall a speedy Answer, by which you will highly oblige,

SIRS,

Yours ever.

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